use of the vocabulary of a ‘green threat’. There remains, however, great confusion about the terminology, when Moussalli states that “moderate fundamentalism seems to have adopted at the theoretical level most of the modern Western political principles, such as election, representation, democracy, human rights and even capitalism” (157). W. Hassab Alla (from the Egyptian Coptic church) gives a lengthy presentation (159-211) of the description of Christianity by two Arab Muslim authors. Both give a very lofty image of Jesus, a quite positive image of the Eastern Christians and in many places a rather negative image of Western Christianity. Hugh Goddard introduces some ‘international Muslims’, like the Indian Syed Vahiduddin, Shabbir Akhtar and Hasan Askari from Pakistan, the Lebanese Mahmoud Ayoub and the Iranian Seyyed Hossein Nasr, all with ample experience of living and teaching in the West, develop a modern Islamic discourse in positive exchange with the Christian world.

The volume is concluded with two bright perspectives: Adnan Silajdžić receives hope from the good record of a harmonious past of Muslims and Christians in Bosnia and the American Catholic Leonard Swidler sees a continuing line from the Vatican Council to Küng’s dream of a new Age of Dialogue.—Although the book is restricted to prominent Christians and Muslims, not in the field of political action, but in theological thought, it presents many aspects and gives a very nuanced and balanced picture of a dynamic relation. The editor, Prof. Jacques Waardenburg has added an introduction with many methodological considerations. He insists on reliable and verified facts, analysis of doctrines and realistic judgment about the actual developments. This is a true collection of academic work, remaining in close contact with the harsh but also hopeful reality.—Karel Steenbrink, IIMO Utrecht


As an initiator-priest of the *Bilenge ya Mwinda* (Congo), Mvuanda describes the theological background of this initiation movement, in a solid and well-documented doctoral study of two parts focusing inculturation and initiation. The description of the movement itself is left to the last chapter, and is followed by an extensive summary, in which the role of liturgy in linking the religious to the existential is duly stressed. The reader might be advised to start off with these two, which deservedly will whet the appetite for the preceding. This set-up is justifiable, as the book is not an analysis of the movement as such, (which was done in Luyeye’s doctoral thesis, missing in the bibliography), but a study on its guiding principles, the main one being that of inculturation. Part one gives a
lengthy study of the rise of this notion -to which Mvuanda, albeit with scant elaboration, prefers: ‘interculturation’ (p.33-38 and 420). He mainly examines the African input preceding and during the Vatican II. This detailed study of the growing awareness among African clergy leads, via a short chapter on the birthrights of African philosophy and theology, to part two on the multifaceted reality of African initiation rites and their usefulness for an in-depth evangelisation. Despite a short chapter (6) on the problematic side of the traditional initiation, the overall view is highly idealising, thereby tending to overlook the two major issues of the hierarchical framework and the gender divide, two sides which remain largely ignored in spite of their obvious challenge for the movement concerned. If one can only laud his view that initiation is an ongoing process in which the fine array of symbolism is to be put to use, one cannot fail to note that the well-written work, with its impeccable French, tends to get uncritically carried away, ignoring most anthropological studies on the ‘chemistry’ of African ideology. Almost 20 pages of bibliography all but ignore not only Anglophone, but more gravely, anthropological works, even in the field of initiation and symbolism. The generalising view, however understandable, that missionaries have been out to thwart the African heritage is an undertone that works havoc, as it hampers a critical approach of the very idea of inculturation. Why not rather discuss the difficulties which numerous missionaries, as from the early twenties, encountered in their sincere attempts to Africanise (we think of the Jamaa-movement started by Tempels and studied by J. Fabian)? The main problem with this approach becomes apparent when Mvuanda inserts chapter 7, on the Zairian Mass. (Text critical comparison of p.330 and p.313 n.138 with 383 and p.385 n.305, shows it to be a real insert). Admittedly, the topic is far from irrelevant, since it is theologically sound to treat the Eucharist as an initiation rite; and presenting the first communion as a second step in between the initiating sacraments of baptism and confirmation is a well-argued choice. Yet, not only are we left in the dark about the implications of this becoming some ‘ongoing initiation’, but the discussion about the eucharistic species lays bare the understanding of inculturation as a process-from-above (see p.377 and the quote from H.B. Meyer p.345 n.211). However healthy a use the initiation movement makes of the local symbolism, it does risk to remain ambiguous in this respect and cannot be put on a par with acts of resistance as shown by the Bashi and Kikuyu (see p.315-316 n.139). Having said this, we must thank Mvuanda for this very readable, solidly researched and thought-provoking study, full of well-chosen quotes and references (844 footnotes), on a subject which he rightly claims to be of universal import, namely the reviving of the liturgical focus in an ongoing evangelising initiation. If the use of acronyms (KA, BYM) in a Congolese movement certainly is not the supreme